

THE PSYCHOLOGY OF REINCARNATION

Articles by H. P. Blavatsky

LIFE AND DEATH

THEORIES ABOUT REINCARNATION AND SPIRITS

THE UNIVERSE IN A NUTSHELL

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FOREWORD

THE article, "Life and Death," published after H.P.B.'s death (in *Lucifer* for October, 1892), will recall for students the material in *Lucifer* for January, 1889, printed under the title, "Dialogue on the Mysteries of the After Life," which was apparently intended as the second part of the discussion in the preceding issue (December, 1888) titled "Dialogue Between the Two Editors." In a footnote on page 157 of *The Key to Theosophy*, H.P.B. informs the reader that the section, "On Post-Mortem and Post-Natal consciousness," was in part drawn from the *Lucifer* Dialogue on the After Life, which she had written. The posthumously published "Conversation" here presented is still another version of the same teachings, although having an independent interest in the setting in which it appears. There could hardly be a more important treatise on the laws which are here shown to underlie the *Secret Doctrine* statement (I, 15) that "no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence" until it has passed through every elemental form, and then "by self-induced and self-devised efforts" ascended from the lowest to the highest Manas. Through Manas, as this article suggests, Atma-Buddhi gains individuality, and through connection with Buddhi, Manas rises to immortality—the ultimate outcome of this reciprocity being the emergence of "a perfect being, a Dhyān Chohan." Without Manas, Buddhi would remain "an impersonal spirit."

"Theories About Reincarnation and Spirits" was contributed by Madame Blavatsky to the first volume of Mr. Judge's *Path*, for reasons that the article makes plain. Arguments about the references to reincarnation in *Isis Unveiled* apparently continued even after the explanations made by H.P.B. in the *Theosophist* for August of 1882,

and in this long discussion she undertook to "explain the doctrine more clearly." Here, too, in the numbered paragraphs giving the Occult Doctrine, is conveyed the idea that egoity is born from the fruition of individual spiritual striving by the incarnated Manas, the higher aspect of which is termed "the real *Ego*." This article appeared in the *Path* for November, 1886, and H.P.B.'s important correction which depends from the asterisk on page 16 is reprinted from the *Path* for January, 1887. Also of particular interest in this article is the clear identification of the doctrine of the seven principles as held by the ancient Egyptians. In general, the article shows how widely understood by classical writers was the distinction between the mortal and immortal aspects of psychic and spiritual man.

The complexities of the human psyche are dealt with at some length in the related correspondence and discussion printed by H.P.B. under the title, "The Universe in a Nut-Shell," in the *Theosophist* for January, 1882. To be noted, in connection with the first part, is H.P.B.'s reticence or unwillingness to offer an "interpretation" of the dream recited. Instead, she turns this correspondent's inquiry into an occasion for an elaboration of the psycho-physiological mechanisms which stimulate many dreams, noting in conclusion the reality of prophetic dreams. In the second part of the article she develops what may be called the psychology of the inner man, then giving attention to the relation of the psychic to the spiritual faculties, and showing what might be the application of these teachings to the second of the dreams recounted.

LIFE AND DEATH

A CONVERSATION BETWEEN A GREAT EASTERN TEACHER, H.P.B.,
COLONEL OLCOTT AND AN INDIAN REPORTED BY H. P. BLAVATSKY

MASTER," said Narayan to Thakur, in the midst of a very hot dispute with the poor Babu, "what is it he is saying, and can one listen to him without being disgusted? He says that nothing remains of the man after he is dead, but that the body of the man simply resolves itself into its component elements, and that what we call the soul, and he calls the temporary consciousness, separates itself, disappearing like the steam of hot water as it cools."

"Do you find this so very astonishing?" said the Master. "The Babu is a Charvaka¹ and he tells you only that which every other Charvaka would have told you."

"But the Charvakas are mistaken. There are many people who believe that the real man is not his physical covering, but dwells in the mind, in the seat of consciousness. Do you mean to say that in any case the consciousness may leave the soul after death?"

"In *his* case it may," answered Thakur quietly: "because he firmly believes in what he says."

Narayan cast an astonished and even frightened look at Thakur, and the Babu—who always felt some restraint in the presence of the latter—looked at us with a victorious smile.

"But how is this?" went on Narayan. "The Vedanta teaches us that the spirit of the spirit is immortal, and that the human soul does not die in Parabrahman. Are there any exceptions?"

"In the fundamental laws of the spiritual world there can be no exceptions; but there are laws for the blind and laws for those who see."

"I understand this, but in this case, as I have told him already, his full and final disappearance of consciousness is nothing but the aberration of a blind man, who, not seeing the sun, denies its existence, but all the same he will see the sun with his spiritual sight after he is dead."

"He will not see anything," said the Master. "Denying the existence of the sun now, he could not see it on the other side of the grave."

¹ A sect of Bengali Materialists.

Seeing that Narayan looked rather upset, and that even we, the Colonel and myself, stared at him in the expectation of a more definite answer, Thakur went on reluctantly:

"You speak about the spirit of the spirit, that is to say about the *Atmâ*, confusing this spirit with the soul of the mortal, with *Manas*. No doubt the spirit is immortal, because being without beginning it is without end; but it is not the spirit that is concerned in the present conversation. It is the human, self-conscious soul. You confuse it with the former, and the Babu denies the one and the other, soul and spirit, and so you do not understand each other."

"I understand him," said Narayan.

"But you do not understand me," interrupted the Master. "I will try to speak more clearly. What you want to know is this. Whether the full loss of consciousness and self-feeling is possible after death, even in the case of a confirmed Materialist. Is that it?"

Narayan answered: "Yes; because he fully denies everything that is an undoubted truth for us, that in which we firmly believe."

"All right," said the Master. "To this I will answer positively as follows, which, mind you, does not prevent me from believing as firmly as you do in our teaching, which designates the period between two lives as only temporary. Whether it is one year or a million that this *entr'acte* lasts between the two acts of the illusion of life, the posthumous state may be perfectly similar to the state of a man in a very deep fainting-fit, without any breaking of the fundamental rules. Therefore the Babu in his personal case is perfectly right."

"But how is this?" said Colonel Olcott; "since the rule of immortality does not admit of any exceptions, as you said."

"Of course it does not admit of any exceptions, but only in the case of things that really exist. One who like yourself has studied *Mândukya Upanishad* and *Vedânta-sara* ought not to ask such questions," said the Master with a reproachful smile.

"But it is precisely *Mândukya Upanishad*" timidly observed Narayan, "which teaches us that between the *Buddhi* and the *Manas*, as between the *Ishwara* and *Prajna*, there is no more difference in reality than between a forest and its trees, between a lake and its waters."

"Perfectly right," said the Master, "because one or even a hundred trees which have lost their vital sap, or are even uprooted,

cannot prevent the forest from remaining a forest."

"Yes," said Narayan, "but in this comparison, Buddhi is the forest, and Manas Taijasi the trees, and if the former be immortal, then how is it possible for the Manas Taijasi, which is the same as Buddhi, to lose its consciousness before a new incarnation? That is where my difficulty lies."

"You have no business to have any difficulties," said the Master, "if you take the trouble not to confuse the abstract idea of the whole with its casual change of form. Remember that if in talking about Buddhi we may say that it is unconditionally immortal, we cannot say the same either about Manas, or about Taijasi. Neither the former nor the latter have any existence separated from the Divine Soul, because the one is an attribute of the terrestrial personality, and the second is identically the same as the first, only with the additional reflection in it of the Buddhi. In its turn, Buddhi would be an impersonal spirit without this element, which it borrows from the human soul, and which conditions it and makes out of it something which has the appearance of being separate from the Universal Soul, during all the cycle of the man's incarnations. If you say therefore that Buddhi-Manas cannot die, and cannot lose consciousness either in eternity or during the temporary periods of suspension, you would be perfectly right: but to apply this axiom to the qualities of Buddhi-Manas is the same as if you were arguing that as the soul of Colonel Olcott is immortal the red on his cheeks is also immortal. And so it is evident you have mixed up the reality, Sat, with its manifestation. You have forgotten that united to the Manas only, the luminosity of Taijasi becomes a question of time, as the immortality and the posthumous consciousness of the terrestrial personality of the man become conditional qualities, depending on the conditions and beliefs created by itself during its lifetime. Karma acts unceasingly, and we reap in the next world the fruit of that which we ourselves have sown in this life."

"But if my Ego may find itself after the destruction of my body in a state of complete unconsciousness, then where is the punishment for the sins committed by me in my lifetime?" asked the Colonel, pensively stroking his beard.

"Our Philosophy teaches us," answered Thakur, "that the punishment reaches the Ego only in its next incarnation, and that immediately after our death we meet only the rewards for the sufferings of the terrestrial life, sufferings that were not deserved by us."

So, as you may see, the whole of the punishment *consists in the absence of reward, in the complete loss of the consciousness of happiness and rest.* Karma is the child of the terrestrial Ego, the fruit of the acts of his visible personality, even of the thoughts and intentions of the spiritual I. But at the same time it is a tender mother, who heals the wounds given in the preceding life before striking this Ego and giving him new ones. In the life of a mortal there is no mishap or sorrow which is not a fruit and direct consequence of a sin committed in his preceding incarnation; but not having preserved the slightest recollection of it in his present life, and not feeling himself guilty, and therefore suffering unjustly, the man deserves consolation and full rest on the other side of the grave. For our spiritual Ego Death is always a redeemer and a friend. It is either the peaceful sleep of a baby, or a sleep full of blissful dreams and reveries."

"As far as I remember, the periodical incarnations of Sutratma² are compared in the Upanishads to the terrestrial life which is spent, term by term, in sleeping and waking. Is that so?" I asked, wishing to renew the first question of Narayan.

"Yes, it is so; that is a very good comparison."

"I do not doubt it is good," I said, "but I hardly understand it. After the awakening, the man merely begins a new day, but his soul, as well as his body, are the same as they were yesterday; whereas in every new incarnation not only his exterior, sex, and even personality, but, as it seems to me, all his moral qualities, are changed completely. And then, again, how can this comparison be called true, when people, after their awakening, remember very well not only what they were doing yesterday, but many days, months, and even years ago, whereas, in their present incarnations, they do not preserve the slightest recollection about any past life, whatever it was. Of course a man, after he is awakened, may forget what he has seen in his dreams, but still he knows that he was sleeping and that during his sleep he lived. But about our previous life we cannot say even that we lived. What do you say to this?"

"There are some people who do remember some things," enig-

² In the Vedanta, Buddhi, in its combinations with the moral qualities, consciousness, and the notions of the personalities in which it was incarnated, is called Sutratma, which literally means the "thread soul," because a whole long row of human lives is strung on this thread like the pearls of a necklace. The Manas must become Taijasi in order to reach and to see itself in eternity, when united to Sutratma. But often, owing to sin and associations with the purely terrestrial reason, this very luminosity disappears completely.

matically answered Thakur, without giving a straight answer to my question.

"I have some suspicions on this point," I answered, laughingly, "but it cannot be said about ordinary mortals. Then how are we, who have not reached as yet the Samma Sambuddha,³ to understand this comparison?"

"You can understand it when you better understand the characteristics of the three kinds of what we call sleep."

"This is not an easy task you propose to us," said the Colonel, laughingly. "The greatest of our physiologists got so entangled in this question that it became only more confused."

"It is because they have undertaken what they had no business to undertake, the answering of this question being the duty of the psychologist, of whom there are hardly any among your European scientists. A Western psychologist is only another name for a physiologist, with the difference that they work on principles still more material. I have recently read a book by Maudsley which showed me clearly that they try to cure mental diseases without believing in the existence of the soul."

"All this is very interesting," I said, "but it leads us away from the original object of our questions, which you seem reluctant to clear for us, Thakur Sahib. It looks as if you were confirming and even encouraging the theories of the Babu. Remember that he says he disbelieves the posthumous life, the life after death, and denies the possibility of any kind of consciousness exactly on the grounds of our not remembering anything of our past terrestrial life."

"I repeat again that the Babu is a Charvaka, who only repeats what he was taught. It is not the system of the Materialists that I confirm and encourage, but the truth of the Babu's opinions in what concerns his personal state after death."

"Then do you mean to say that such people as the Babu are to be excepted from the general rule?"

"Not at all. Sleep is a general and unchangeable law for man as well as for every other terrestrial creature, but there are various sleeps and still more various dreams."

"But it is not only the life after death and its dreams that he denies. He denies the immortal life altogether, as well as the im-

3 The knowledge of one's past incarnations. Only Yogis and Adepts of the Occult Sciences possess this knowledge by the aid of the most ascetic life.

mortality of his own spirit."

"In the first instance he acts according to the canons of modern European Science, founded on the experience of our five senses. In this he is guilty only with respect to those people who do not hold his opinions. In the second instance again he is perfectly right. Without the previous interior consciousness and the belief in the immortality of the soul, the soul cannot become Buddhi Tajjasi. It will remain Manas.⁴ But for the Manas alone there is no immortality. *In order to live a conscious life in the world on the other side of the grave, the man must have acquired belief in that world, in this terrestrial life.* These are the two aphorisms of the Occult Science, on which is constructed all our Philosophy in respect to the posthumous consciousness and immortality of the Soul. Sutratma gets only what it deserves. After the destruction of the body there begins for the Sutratma either a period of full awakening, or a chaotic sleep, or a sleep without reveries or dreams. Following your physiologists who found the causality of dreams in the unconscious preparation for them in the waking state, why should not we acknowledge the same with respect to the posthumous dreams? I repeat what Vedanta Sara teaches us: *Death is sleep.* After death, there begins before our spiritual eyes a representation of a programme that was learned by heart by us in our lifetime, and was sometimes invented by us, the practical realization of our true beliefs, or of illusions created by ourselves. These are the posthumous fruit of the tree of life. Of course the belief or disbelief in the fact of conscious immortality cannot influence the unconditioned actuality of the fact itself once it exists. But the belief or disbelief of separate personalities cannot but condition the influence of this fact in its effect on such personalities. Now I hope you understand."

"I begin to understand. The Materialists, disbelieving everything that cannot be controlled by their five senses and their so-called scientific reason and denying every spiritual phenomenon, point to the terrestrial as the only conscious existence. Accordingly

4 Without the full assimilation with the Divine Soul, the terrestrial soul, or Manas, cannot live in eternity a conscious life. It will become Buddhi-Tajjasi, or Buddhi-Manas only in case its general tendencies during its lifetime lead it towards the spiritual world. Then full of the essence and penetrated by the light of its Divine Soul, the Manas will disappear in Buddhi, will assimilate itself with Buddhi, still preserving a spiritual consciousness of its terrestrial personality; otherwise Manas, that is to say, the human mind, founded on the five physical senses, our terrestrial or our personal soul, will be plunged into a deep sleep without awakening, without dreams, without consciousness, till a new reincarnation. [In this article Sutratma is used for the principle later called the Higher Manas, and Manas for that later called the Lower Manas, or Kama-Manas.—EDS.]

they will get only what they have deserved. They will lose their personal I; they will sleep the unconscious sleep until a new awakening. Have I understood rightly?"

"Nearly. You may add to that that the Vedântins, acknowledging two kinds of conscious existence, the terrestrial and the spiritual, point only to the latter as an undoubted actuality. As to the terrestrial life, owing to its changeability and shortness, it is nothing but an illusion of our senses. Our life in the spiritual spheres must be thought an actuality because it is there that lives our endless, never-changing immortal I, the Sutratma. Whereas in every new incarnation it clothes itself in a perfectly different personality, a temporary and short-lived one, in which everything except its spiritual prototype is doomed to traceless destruction."

"But excuse me, Thakur. Is it possible that my personality, my terrestrial conscious I, is to perish tracelessly?"

"According to our teachings, not only is it to perish, but it must perish in all its fullness, except this principle in it which, united to Buddhi, has become purely spiritual and now forms an inseparable whole. But in the case of a hardened Materialist it may happen that neither consciously nor unconsciously has anything of its personal I ever penetrated into Buddhi. The latter will not take away into eternity any atom of such a terrestrial personality. Your spiritual I is immortal, but from your present personality it will carry away only that which has deserved immortality, that is to say only the aroma of the flowers mowed down by death."

"But the flower itself, the terrestrial I?"

"The flower itself, as all the past and future flowers which have blossomed and will blossom after them on the same maternal branch, Sutratma, children of the same root, Buddhi, will become dust. Your real I is not, as you ought to know yourself, your body that now sits before me, nor your Manas Sutratma, but your Sutratma-Buddhi."

"But this does not explain to me why you call our posthumous life immortal, endless, and real, and the terrestrial one a mere shadow. As far as I understand, according to your teaching, even our posthumous life has its limits, and being longer than the terrestrial life, still has its end."

"Most decidedly. The spiritual Ego of the man moves in eternity like a pendulum between the hours of life and death, but if these

hours, the periods of life terrestrial and life posthumous, are limited in their continuation, and even the very number of such breaks in eternity between sleep and waking, between illusion and reality, have their beginning as well as their end, the spiritual Pilgrim himself is eternal. Therefore the hours of his posthumous life, when unveiled he stands face to face with truth and the short-lived mirages of his terrestrial existences are far from him, compose or make up, in our ideas, the only reality. Such breaks, in spite of the fact that they are finite, do double service to the Sutratma, which, perfecting itself constantly, follows without vacillation, though very slowly, the road leading to its last transformation, when, reaching its aim at last, it becomes a Divine Being. They not only contribute to the reaching of this goal, but without these finite breaks Sutratma-Buddhi could never reach it. Sutratma is the actor, and its numerous and different incarnations are the actor's parts. I suppose you would not apply to these parts, and so much the less to their costumes, the term of personality. Like an actor the soul is bound to play, during the cycle of births up to the very threshold of Paranirvana, many such parts, which often are disagreeable to it, but like a bee, collecting its honey from every flower, and leaving the rest to feed the worms of the earth, our spiritual individuality, the Sutratma, collecting only the nectar of moral qualities and consciousness from every terrestrial personality in which it has to clothe itself, forced by Karma, unites at last all these qualities in one, having then become a perfect being, a Dhyān Chohan. So much the worse for such terrestrial personalities from whom it could not gather anything. Of course, such personalities cannot outlive consciously their terrestrial existence."

"Then the immortality of the terrestrial personality still remains an open question, and even the very immortality is not unconditioned?"

"Oh no, you misunderstand me," said the Master. "What I mean is that immortality does not cover the *non-existing*; for everything that exists in Sat, or has its origin in Sat, immortality as well as infinity, are unconditioned. Mulaprakriti is the reverse of Parabrahman, but they are both one and the same. The very essence of all this, that is to say, spirit, force and matter, have neither end nor beginning, but the shape acquired by this triple unity during its incarnations, their exterior so to speak, is nothing but a mere illusion of personal conceptions. This is why we call the posthumous

life the only reality, and the terrestrial one, including the personality itself, only imaginary."

"Why in this case should we call the reality sleep, and the phantasm waking?"

"This comparison was made by me to facilitate your comprehension. From the standpoint of your terrestrial notions it is perfectly accurate."

"You say that the posthumous life is founded on a basis of perfect justice, on the merited recompense for all the terrestrial sorrows. You say that Sutratma is sure to seize the smallest opportunity of using the spiritual qualities in each of its incarnations. Then how can you admit that the spiritual personality of our Babu, the personality of this boy, who is so ideally honest and noble, so perfectly kind, in spite of all his disbeliefs, will not reach immortality, and will perish like the dust of a dried flower?"

"Who, except himself," answered the Master, "ever doomed him to such a fate? I have known the Babu from the time he was a small boy, and I am perfectly sure that the harvest of the Sutratma in his case will be very abundant. Though his Atheism and Materialism are far from being feigned, still he *cannot* die for ever in the whole fullness of his individuality."

"But, Thakur Sahib, did not you yourself confirm the rectitude of his notions as to his personal state on the other side of the grave, and do not these notions consist in his firm belief that after his death every trace of consciousness will disappear?"

"I confirmed them, and I confirm them again. When travelling in a railway train you may fall asleep and sleep all the time, while the train stops at many stations; but surely there will be a station where you will awake, and the aim of your journey will be reached in full consciousness. You say you are dissatisfied with my comparison of death to sleep, but remember, the most ordinary of mortals knows three different kinds of sleep—dreamless sleep, a sleep with vague chaotic dreams, and at last a sleep with dreams so very vivid and clear that for the time being they become a perfect reality for the sleeper. Why should not you admit that exactly the analogous case happens to the soul freed from its body? After their parting there begins for the soul, according to its deserts, and chiefly to its faith, either a perfectly conscious life, a life of semi-consciousness, or a dreamless sleep which is equal to the state of non-being. This is the realization of the programme of which I spoke, a programme pre-

viously invented and prepared by the Materialist. But there are Materialists and Materialists. A bad man, or simply a great egotist, who adds to his full disbelief a perfect indifference to his fellow beings, must unquestionably leave his personality for ever at the threshold of death. He has no means of linking himself to the Sutratma, and the connection between them is broken for ever with his last sigh; but such Materialists as our Babu will sleep only one station. There will be a time when he will recognize himself in eternity, and will be sorry he has lost a single day of the life eternal. I see your objections—I see you are going to say that hundreds and thousands of human lives, lived through by the Sutratma, correspond in our Vedantin notions to a perfect disappearance of every personality. This is my answer. Take a comparison of eternity with a single life of a man, which is composed of so many days, weeks, months, and years. If a man has preserved a good memory in his old age he may easily recall every important day or year of his past life, but even in case he has forgotten some of them, is not his personality one and the same through all his life? For the Ego every separate life is what every separate day is in the life of a man.”

“Then would it not be better to say that death is nothing but a birth for a new life, or, still better, a going back to eternity?”

“This is how it really is, and I have nothing to say against such a way of putting it. Only with our accepted views of material life the words ‘live’ and ‘exist’ are not applicable to the purely subjective condition after death; and were they employed in our Philosophy without a rigid definition of their meanings, the Vedantins would soon arrive at the ideas which are common in our times among the American Spiritualists, who preach about spirits marrying among themselves and with mortals. As amongst the true, not nominal Christians, so amongst the Vedantins—the life on the other side of the grave is the land where there are no tears, no sighs, where there is neither marrying nor giving in marriage, and where the just realize their full perfection.”

THEORIES ABOUT REINCARNATION AND SPIRITS

By H. P. BLAVATSKY

OVER and over again the abstruse and mooted question of Rebirth or Reincarnation has crept out during the first ten years of the Theosophical Society's existence. It has been alleged on *prima facie* evidence, that a notable discrepancy was found between statements made in *Isis Unveiled*, Vol. I, 351-2, and later teachings from the same pen and under the inspiration of the same master.¹

In *Isis*, it was held, reincarnation is denied. An occasional return, only of "depraved spirits" is allowed. "Exclusive of that rare and doubtful possibility, *Isis* allows only three cases—abortion, very early death, and idiocy—in which reincarnation on this earth occurs." ("C.C.M." in *Light*, 1882.)

The charge was answered then and there as every one who will turn to the *Theosophist* of August, 1882, can see for himself. Nevertheless, the answer either failed to satisfy some readers or passed unnoticed. Leaving aside the strangeness of the assertion that *reincarnation*—i.e., the serial and periodical rebirth of every individual *monad* from *pralaya* to *pralaya*² is denied in the face of the fact that the doctrine is part and parcel and one of the fundamental features of Hinduism and Buddhism, the charge amounted virtually to this: the writer of the present, a professed admirer and student of Hindu philosophy, and as professed a follower of Buddhism years before *Isis* was written, by rejecting reincarnation must necessarily reject KARMA likewise! For the latter is the very *corner-stone* of Esoteric philosophy and Eastern religions; it is the grand and one pillar on which hangs the whole philosophy of rebirths, and once the latter is denied, the whole doctrine of Karma falls into meaningless verbiage.

Nevertheless, the opponents without stopping to think of the evident "discrepancy" between charge and fact, accused a Buddhist by profession of faith of denying reincarnation hence also by implication—Karma. Adverse to wrangling with one who was a friend,

¹ See charge and answer, in *Theosophist*, August, 1882.

² The cycle of existence during the *manvantara*—period before and after the beginning and completion of which every such "monad" is absorbed and reabsorbed in the one soul, *anima mundi*.

and undesirous at the time to enter upon a defence of details and internal evidence—a loss of time indeed—the writer answered merely with a few sentences. But it now becomes necessary to well define the doctrine. Other critics have taken the same line, and by misunderstanding the passages to that effect in *Isis* they have reached the same rather extraordinary conclusions.

To put an end to such useless controversies, it is proposed to explain the doctrine more clearly.

Although, in view of the later more minute renderings of the esoteric doctrines, it is quite immaterial what may have been written in *Isis*—an encyclopedia of occult subjects in which each of these is *hardly sketched*—let it be known at once, that the writer maintains the correctness of every word given out upon the subject in my earlier volumes. What was said in the *Theosophist* of August, 1882, may now be repeated here. The passage quoted from it may be, and is, most likely “incomplete, chaotic, vague, perhaps clumsy, as are many more passages in that work, the first literary production of a foreigner who even now can hardly boast of her knowledge of the English language.” Nevertheless it is quite correct so far as that collateral feature of reincarnation is therein concerned.

I will now give extracts from *Isis* and proceed to explain every passage criticized, wherein it was said that “a few fragments of this mysterious doctrine of reincarnation *as distinct from metempsychosis*”—would be then presented. Sentences now explained are in italics.

Reincarnation *i.e.*, the appearance of the same individual, or rather of his astral monad, twice on the same planet is not a rule in nature, it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature, and happens only when the latter seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident. Thus in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monad of the individual—the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization—must try a second time to carry out the purpose of the creative intelligence. (*Isis* I, 351.)

Here the "astral monad" or body of the deceased personality—say of John or Thomas—is meant. It is that which, in the teachings of the Esoteric philosophy of Hinduism, is known under its name of *bhoot*; in the Greek philosophy is called the *simulacrum* or *umbra*, and in all other philosophies worthy of the name is said, as taught in the former, to disappear after a certain period more or less prolonged in *Kama-loka*—the Limbus of the Roman Catholics, or *Hades* of the Greeks.³ It is "a violation of the laws of harmony of nature," though it be so decreed by those of *Karma*—every time that the astral monad, or the *simulacrum* of the personality—of John or Thomas—instead of running down to the end of its natural period of time in a body—finds itself (a) violently thrown out of it by whether early death or accident; or (b) is compelled in consequence of its unfinished task to re-appear (*i.e.*, the same astral body wedded to the same immortal monad) on earth again, in order to complete the unfinished task. Thus "it must try a second time to carry out the purpose of creative intelligence" or law.

If reason has been so far developed as to become active and discriminative there is no⁴ (*immediate*) *reincarnation* on the earth, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of Monad, or when, as in the idiot, the trinity has not been completed on earth and therefore cannot be so after death, the immortal spark which illuminates it has to re-enter on the earthly plane as it was frustrated in its first attempt. Otherwise, the mortal or astral, and the immortal or divine souls, *could not progress in unison and pass onward to the sphere above*⁵ (*Devachan*). Spirit follows a line parallel with that of matter; and the spiritual evolution goes hand in hand with the physical.

The Occult Doctrine teaches that:

(1) There is no *immediate reincarnation* on Earth for the Monad, as falsely taught by the Reincarnationist Spiritists; nor is there any second incarnation at all for the "*personal*" or *false Ego*—the *perispirit*—save the exceptional cases mentioned. But that (a) there are rebirths, or periodical reincarnations for the immortal

3 Hades has surely never been meant for Hell. It was always the abode of the sorrowing shadows of astral bodies of the dead personalities. Western readers should remember *Kama-loka* is not *Karma-loka*, for *Kama* means *desire*, and *Karma* does not.

4 Had this word "*immediate*" been put at the time of publishing *Isis* between the two words "*no*" and "*reincarnation*" there would have been less room for dispute and controversy.

5 By "*sphere above*," of course "*Devachan*" was meant.

Ego—"Ego" during the cycle of re-births, and *non-Ego*, in Nirvana or Moksha when it becomes *impersonal* and *absolute*); for that Ego is the root of every new incarnation, the string on which are threaded, one after the other, the false personalities or illusive bodies called men, in which the Monad-Ego incarnates itself during the cycle of births; and (b) that such reincarnations take place not before 1,500, 2,000 and even 3,000 years of Devachanic life.

(2) That *Manas*—the seat of *Jiv*, that spark which runs the round of the cycle of birth and rebirths with the Monad from the beginning to the end of a Manvantara—is the real *Ego*. That (a) the *Jiv* follows the divine monad that gives it spiritual life and immortality into Devachan—that therefore, it can neither be reborn before its appointed period, nor reappear on Earth *visibly* or *invisibly* in the *interim*; and (b) that, unless the fruition, the spiritual aroma of the *Manas*, or all these highest aspirations and spiritual qualities and attributes that constitute the higher SELF of man become united to its monad, the latter becomes as *Non* existent; since it is *in esse* "impersonal" and *per se* Ego-less, so to say, and gets its spiritual colouring or flavour of Ego-tism only from each *Manas* during incarnation and after it is disembodied, and separated from all its lower principles.

(3) That the remaining four principles, or rather the 2½—as they are composed of the terrestrial portion of *Manas*, of its Vehicle *Kama-Rupa* and *Lingha Sarira*—the body dissolving immediately, and *prana* or the life principle along with it—that these principles having belonged to the *false* personality are unfit for Devachan. The latter is the state of Bliss, the reward for all the undeserved miseries of life,⁶ and that which prompted man to sin, namely his terrestrial passionate nature, can have no room in it.

Therefore the reincarnating* principles are left behind in *Kama-*

6 The reader must bear in mind that the esoteric teaching maintains that save in cases of wickedness when man's nature attains the acme of Evil, and human terrestrial sin reaches *Satanic* universal character, so to say as some Sorcerers do—there is no punishment for the majority of mankind after death. The law of retribution as *Karma*, awaits man at the threshold of his new incarnation. Man is at best a wretched tool of evil, unceasingly forming new causes and circumstances. He is not always (if ever) responsible. Hence a period of rest and bliss in Devachan, with an utter temporary oblivion of all the miseries and sorrows of life. *Avitchi* is a spiritual state of the greatest misery and is only in store for those who have devoted *consciously* their lives to doing injury to others and have thus reached its highest spirituality of *Evil*.

* The following "Important Corrections," by Mme. Blavatsky, and editorial note by Mr. Judge, appeared in the *Path* for January, 1887.
TO ALL THE READERS OF THE PATH:

In the November number of *Path* in my article "Theories about Reincarnation and

loka, firstly as a material residue, then later on as a reflection on the mirror of Astral light. Endowed with *illusiv*e action, to the day when having gradually faded out they disappear, what is it but the Greek *Eidolon* and the *simulacrum* of the Greek and Latin poets and classics?

What reward or punishment can there be in that sphere of disembodied human entities for a *fetus* or a human embryo which had not even time to breathe on this earth, still less an opportunity to exercise the divine faculties of its spirit? Or, for an irresponsible infant, whose senseless monad remaining dormant within the astral and physical casket, could as little prevent him from burning himself as any other person to death? Or again for one idiotic from birth, the number of whose cerebral circumvolutions is only from twenty to thirty per cent of those of sane persons, and who therefore is irresponsible for either his disposition, acts, or for the imperfections of his vagrant, half-developed intellect. (*Isis*, I. 352.)

These are, then, the "exceptions" spoken of in *Isis*, and the doctrine is maintained now as it was then. Moreover, there is no "discrepancy" but only *incompleteness*—hence, misconceptions arising from later teachings. Then again, there are several important mistakes in *Isis*, which, as the plates of the work had been *stereotyped*, were not corrected in subsequent editions.

One of such is on page 346, and another in connection with it and as a sequence on page 347.

The discrepancy between the first portion of the statement and the last, ought to have suggested the idea of an evident mistake. It

Spirits," the entire batch of elaborate arguments is upset and made to fall flat owing to the mistake of either copyist or printer. On page 235, the last paragraph is made to begin with these words: "Therefore the *reincarnating* principles are left behind in Kama-loka, etc.," whereas it ought to read "Therefore the *NON-reincarnating* principles (the false personality) are left behind in Kama-loka etc.," a statement fully corroborated by what follows, since it is stated that those principles fade out and *disappear*.

There seems to be some fatality attending this question. The spiritualists will not fail to see in the guiding hand of their dear departed ones from "Summerland"; and I am inclined to share that belief with them in so far that there must be some mischievous spook between me and the printing of my articles. Unless immediately corrected and attention drawn to it, this error is one which is sure to be quoted some day against me and called a *contradiction*.

Yours truly.

H. P. BLAVATSKY

November 20th, 1886,

NOTE.—The MS. for the article referred to was written out by some one for Mme. Blavatsky and forwarded to us as it was printed, and it is quite evident that the error was the copyist's, and not ours nor Madame's; besides that, the remainder of the paragraph clearly shows a mistake. We did not feel justified in making such an important change on our own responsibility, but are now glad to have the author do it herself. Other minor errors probably also can be found in consequence of the peculiar writing of the amanuensis, but they are very trivial in their nature.—[ED, Path]

is addressed to the spiritists, *reincarnationists* who take the more than ambiguous words of Apuleius as a passage that corroborates their claims for their "spirits" and reincarnation. Let the reader judge⁷ whether Apuleius does not justify rather *our* assertions. We are charged with denying reincarnation and this is what we said there and then in *Isis*!

The *philosophy* teaches that nature *never leaves her work unfinished; if baffled at the first attempt, she tries again*. When she evolves a human embryo, the intention is that a man shall be perfected—physically, intellectually, and spiritually. His body is to grow, mature, wear out, and die; his mind unfold, ripen, and be harmoniously balanced; his divine spirit illuminate and blend easily with the inner man. No human being completes its grand cycle, or the "circle of necessity," until all these are accomplished. As the laggards in a race struggle and plod in their first quarter while the victor darts past the goal, so, in the race of immortality, some souls outspeed all the rest and reach the end, while their myriad competitors are toiling under the load of matter, close to the starting point. Some unfortunates fall out entirely and lose all chance of the prize; some retrace their steps and begin again.

Clear enough this, one should say. Nature baffled *tries again*. No one can pass out of this world (our earth) without becoming perfected "*physically, morally and spiritually*." How can this be done, unless there *is a series of rebirths* required for the necessary perfection in each department—to evolve in the "circle of necessity," can surely never be found in one human life? and yet this sentence is followed without any break by the following parenthetical statement: "This is what the Hindu dreads above all things—*transmigration and reincarnation*; only on other and inferior planets, never on this one!!!"

The last "sentence" is a fatal mistake and one to which the writer pleads "*not guilty*." It is evidently the blunder of some "reader" who had no idea of Hindu philosophy and who was led into a subsequent

⁷ Says Apuleius: "The soul is born in this world upon leaving the soul of the world (*anima mundi*) in which her existence precedes the one we all know (on earth). Thus, the Gods who consider her proceedings in all the phases of various existences and as a whole, punish her sometimes for sins committed during an *anterior* life. She dies when she separates herself from a body in which she crossed this life as in a frail bark. And this is, if I mistake not, the secret meaning of the tumulary inscription, so simple for the initiate: "*To the Gods manes who lived*." But this kind of death does not annihilate the soul, it only transforms (one portion of it) it into a *lemure*. "*Lemures*" are the *manes*, or ghosts, which we know under the name *lares*. When they keep away and show us a beneficent protection, we honour in them the protecting divinities of the family hearth; but if their crimes sentence them to err, we call them *larvæ*. They become a plague for the wicked, and the vain terror of the good." ("Du Dieu de Socrate" *Apul*, class, pp. 143-145.)

mistake on the next page, wherein the unfortunate word "planet" is put for *cycle*. *Isis* was hardly, if ever, looked into after its publication by its writer, who had other work to do; otherwise there would have been an apology and a page pointing to the *errata* and the sentence made to run: "The Hindu dreads transmigration in other *inferior* forms, on this planet."

This would have dove-tailed with the preceding sentence, and would show a fact, as the Hindu *exoteric* views allow him to believe and fear the possibility of reincarnation—human and animal in turn by jumps, from man to beast and even a plant—and *vice versa*; whereas *esoteric* philosophy teaches that nature never proceeding backward in her evolutionary progress, once that man has evolved from every kind of lower forms—the mineral, vegetable, and animal kingdoms—into the human form, he can never become an animal except morally, hence—*metaphorically*. Human incarnation is a cyclic necessity, and law; and no Hindu dreads it—however much he may deplore the necessity. And this law and the periodical recurrence of man's rebirth is shown on the same page (346) and in the same unbroken paragraph, where it is closed by saying that:

But there is a way to avoid it. Buddha taught it in his doctrine of poverty, restriction of the senses, perfect indifference to the objects of this earthly vale of tears, freedom from passion, and frequent intercommunication with the Atma—soul—contemplation. *The cause of reincarnation⁸ is ignorance of our senses, and the idea that there is any reality in the world, anything except abstract existence.* From the organs of sense comes the "hallucination" we call contact: "from contact, desire; from desire, sensation (which also is a deception of our body); from sensation, the cleaving to existing bodies; from this cleaving, reproduction; and from reproduction, disease, decay and death."

This ought to settle the question and show there must have been some carelessly unnoticed mistake, and if this is not sufficient, there is something else to demonstrate it, for it is further on:

Thus, like the revolutions of a wheel, *there is a regular succession of death and birth*, the moral cause of which is the cleaving to existing objects, while the instrumental cause is *Karma* (the power which controls the universe, prompting it to activity), merit and demerit. It is therefore the greatest desire of all beings who would be released *from the sorrows of successive birth*, to seek the destruction of the moral cause, the cleaving to existing objects, or evil desire.

⁸ "The cause of reincarnation is ignorance"—therefore there is "reincarnation" once the writer explained the causes of it.

They in whom evil desire is entirely destroyed are called *Arhats*. Freedom from evil desire insures the possession of a *miraculous* power. At his death, the Arhat is never reincarnated; he invariably attains nirvana—a word, by the by, falsely interpreted by the Christian scholar and skeptical commentators. Nirvana is the world of *cause*, in which all deceptive effects or delusions of our senses disappear. Nirvana is the highest attainable sphere. The *pitris* (the pre-Adamic spirits) are considered as reincarnated by the Buddhistic philosopher, though in a degree far superior to that of the man of earth. Do they not die in their turn? Do not their astral bodies suffer and rejoice, and feel the same curse of illusionary feelings as when embodied?

And just after this we are again made to say of Buddha and his Doctrine of “Merit and Demerit,” or Karma:

But this *former life* believed in by the Buddhists, is not a life on *this planet* for, more than any other people, the Buddhistical philosopher appreciated the great doctrine of cycles.

Correct “life on this planet” by “*life in the same cycle*,” and you will have the correct reading: for what would have appreciation of “the great doctrine of cycles” to do with Buddha’s philosophy, had the great sage believed but in one short life on this Earth and in the same cycle. But to return to the real theory of reincarnation as in the esoteric teaching and its unlucky rendering in *Isis*.

Thus, what was really meant therein, was that, the principle which *does not reincarnate*—save the exceptions pointed out—is the *false* personality, the illusive human Entity defined and individualized during this short life of ours, under some specific form and name; but that which *does* and has to reincarnate *nolens volens* under the unflinching, stern rule of Karmic law—is the real EGO. This confusing of the real immortal Ego in man, with the false and ephemeral *personalities* it inhabits during its Manvantaric progress, lies at the root of every such misunderstanding. Now what is the one, and what is the other? the first group is—

1. The immortal Spirit—sexless, formless (arupa), an emanation from the One universal BREATH.

2. Its Vehicle—the *divine* Soul—called the “Immortal Ego,” the “Divine monad,” etc., etc., which by accretions from *Manas* in which burns the ever existing *Jiv*—the undying spark—adds to itself at the close of each incarnation the essence of that individuality *that was*, the aroma of the culled flower that is no more.

What is the *false* personality? It is that bundle of desires, aspirations, affection and hatred, in short of *action*, manifested by a hu-

man being on this earth during one incarnation and under the form of one personality.⁹ Certainly it is not all *this*, which as a fact for us, the deluded, material, and materially thinking lot—is Mr. So and So, or Mrs. somebody else—that remains immortal, or is ever reborn.

All that bundle of *Egotism*, that apparent and evanescent “*I*” disappears after death, as the costume of the part he played disappears from the actor’s body, after he leaves the theatre and goes to bed. That actor re-becomes at once the same “John Smith” or Gray, he was from his birth and is no longer the Othello or Hamlet that he had represented for a few hours. Nothing remains now of that “bundle” to go to the next incarnation, except *the seed for future Karma* that *Manas* may have united to its immortal group, to form with it—the disembodied *Higher Self* in “Devachan.” As to the four lower principles, that which becomes of them is found in most classics, from which we mean to quote at length for our defense. The doctrine of the *perispirit*, the “false personality,” or the remains of the deceased under their astral form—fading out to disappear in time, is terribly distasteful to the spiritualists, who insist upon confusing the temporary with the immortal Ego.

Unfortunately for them and happily for us, it is not the modern Occultists who have invented the doctrine. They are on their defense. And they prove what they say, *i.e.*, that no “*personality*” has ever yet been “reincarnated” “on the same planet” (*our earth*, this once there is *no* mistake) save in the three exceptional cases above cited. Adding to these a fourth case, *which is the deliberate, con-*

9 A proof of how our theosophical teachings have taken root in every class of Society and even in English literature may be seen by reading Mr. Norman Pearson’s article “Before Birth” in the *Nineteenth Century* for August, 1886. Therein, theosophical ideas and teachings are speculated upon without acknowledgement or the smallest reference to theosophy, and among others, we see with regard to the author’s theories on the Ego the following: “How much of the *individual personality* is supposed to go to heaven or hell? Does the whole of the mental equipment, good and bad, noble qualities and unholy passions, follow the soul to its hereafter? Surely not. But if not, and something has to be stripped off, how and when are we to draw the line? If, on the other hand, the Soul is something distinct from all our mental equipment, except the sense of self, are we not confronted by the incomprehensible notion of a personality without any attributes?”

To this query the author answers as any true theosophist would: “The difficulties of the question really spring from a misconception of the true nature of these attributes. The components of our mental equipment—appetites, aversions, feelings, tastes and qualities generally—are not absolute but relative existences. Hunger and thirst for instance are states of consciousness which arise in response to the stimuli of physical necessities. They are not inherent elements of the soul and *will disappear* or become modified etc.” (pp. 356 and 357). In other words, the theosophical doctrine is adopted, Atma and Buddhi having culled off the *Manas* the aroma of the personality or *human soul*—go into Devachan; while the lower principles, the *astral simulacrum* or false personality void of its Divine monad or spirit, will remain in the *Kamaloka*—the “Summerland.”

scious act of adeptship; and that such an *astral* body belongs *neither to the body nor the soul* still less to the immortal spirit of man, the following is brought forward and proofs cited.

Before one brings out on the strength of undeniable manifestations, theories as to *what* produces them and claims at once on *prima facie* evidence that it is the *spirits* of the departed mortals that revisit us, it behooves one to first study what antiquity has declared upon the subject. Ghosts and apparitions, materialized and semi-material "SPIRITS" have not originated with Allan Kardec, nor at Rochester. If those beings whose invariable habit it is to give themselves out for *souls* and the phantoms of the dead, choose to do so and succeed, it is only because the cautious philosophy of old is now replaced by an *a priori* conceit, and unproven assumptions. The first question is to be settled—"Have spirits any kind of substance to clothe themselves with?" *Answer*: That which is now called *perisprit* in France, and a "materialised Form" in England and America, was called in days of old *peri-psyche*, and *perinous*, hence was well known to the old Greeks. Have they *a body* whether gaseous, fluidic, etherial, material or semi-material? No; we say this on the authority of the occult teachings the world over. For with the Hindus *atma* or *spirit* is *Arupa*, bodiless, and with the Greeks also. Even in the Roman Catholic Church the angels of Light as those of Darkness are *absolutely incorporeal*: "*meri spiritus omnes corporis expertes*," and in the words of *The Secret Doctrine primordial*. Emanations of the undifferentiated principle, the Dhyan Chohans of the ONE (First) category or pure Spiritual Essence, are formed of the *Spirit of the one Element*; the second category, of the second Emanation of the Soul of the Elements; the third have a "*mind body*" to which they are not subject, but that they can assume and govern as a body, subject to them, pliant to their will in form and substance. Parting from this (third) category, they (the spirits, angels, Devas or Dhyan Chohans) have BODIES, the first *rupa* group of which is composed of one element *Ether*; the second, of two—ether and fire; the third, of three—Ether, fire and water; the fourth, of four—Ether, air, fire and water. Then comes man, who, besides the four elements, has the fifth that predominates in him—Earth: therefore he suffers. Of the Angels, as said by St. Augustine and Peter Lombard, "their bodies are made to *act*, not to suffer. It is earth and water, *humor et humus*, that gives an aptitude for suffering and passivity, *ad patientiam*, and *Ether* and *Fire* for action."

The spirits or human *monads*, belonging to the first, or undifferentiated essence, are thus incorporeal; but their third principle (or the human Fifth—*Manas*) can in conjunction with its vehicle become *Kama rupa* and *Mayavi rupa*—body of desire or “illusion body.” After death, the best, noblest, purest qualities of *Manas* or the *human* soul ascending along with the divine Monad into Devachan whence no one emerges from or returns, except at the time of reincarnation—what is that then which appears under the double mask of the spiritual *Ego* or soul of the departed individual? *The Kama rupa element with the help of elementals*. For we are taught that those spiritual beings that can assume a form at will and appear, *i.e.*, make themselves objective and even tangible—are the angels alone (the Dhyān Chohans) and the *nirmanakaya*¹⁰ of the adepts, whose spirits are clothed in sublime matter. The astral bodies—the *remnants* and *dregs* of a mortal being which has been disembodied, when they do appear, are not the individuals they claim to be, but only their simulachres. And such was the belief of the whole of antiquity, from Homer to Swedenborg; from the *third* race down to our own day.

More than one devoted spiritualist has hitherto quoted Paul as corroborating his claim that spirits do and can appear. “There is a natural and there is a spiritual body,” etc., etc., (I Cor. xv:44); but one has only to study closer the verses preceding and following the one quoted, to perceive that what St. Paul meant was quite different from the sense claimed for it. Surely there is a *spiritual* body, but it is not identical with the *astral* form contained in the “natural” man. The “spiritual” is formed only by our individuality *unclothed* and *transformed after death*; for the apostle takes care to explain in Verses 51 and 52, “*Immut abimur sed non omnes.*” Behold, I tell you a *mystery*: we shall not all sleep but we shall all be changed. This corruptible must put on incorruption and this mortal must put on immortality.

But this is no proof except for the Christians. Let us see what the old Egyptians and the Neo-Platonists—both “*theurgists*” *par excellence*, thought on the subject: They divided man into three prin-

¹⁰ *Nirmanakaya* is the name given to the astral forms (in their completeness) of adepts, who have progressed too high on the path of knowledge and absolute truth, to go into the state of Devachan; and have, on the other hand, deliberately refused the bliss of nirvana, in order to help Humanity by invisibly guiding and helping on the same path of progress elect men. But these *astrals* are not empty shells, but complete monads made up of the 3rd, 4th, 5th, 6th, and 7th principles. There is another order of *nirmanakaya*, however, of which much will be said in the *Secret Doctrine*.—H.P.B.

cipal groups subdivided into principles as we do: pure immortal spirit; the "Spectral Soul" (*a luminous phantom*) and the gross material body. Apart from the latter, which was considered as the terrestrial shell, these groups were divided into six principles; (1) *Kha* "vital body"; (2) *Khaba* "astral form," or shadow; (3) *Khou* "animalsoul"; (4) *Akh* "terrestrial intelligence"; (5) *Sa* "the divine soul" (*or Buddhi*); and (6) *Sah* or mummy, the functions of which began after death. *Osiris* was the highest uncreated spirit, for it was, in one sense, a generic name, every man becoming after his translation *Osirified*. *i.e.*, absorbed into *Osiris*—*Sun* or into the glorious divine state. It was *Khou*, with the lower portions of *Akh* or *Kamarupa* with the addition of the dregs of *Manas* remaining all behind in the astral light of our atmosphere—that formed the counterparts of the terrible and so much dreaded *bhoots* of the Hindus (our "elementaries"). This is seen in the rendering made of the so-called "Harris Papyrus on magic" (*papyrus magique*, translated by Chabas) who calls them *Kouey* or *Khou*, and explains that according to the hieroglyphics they were called *Khou* or the "revivified dead," the "resurrected shadows."¹¹

When it was said of a person that he "*had a Khou*" it meant that he was possessed by a "Spirit." There were two kinds of *Khous*—the justified ones—who after living for a short time *a second life* (*nam onh*) faded out, disappeared; and those *Khous* who were condemned to wandering without rest in darkness *after dying for a second time*—*mut, em, nam*—and who were called the *H'ou-metre* ("second time dead") which did not prevent them from clinging to a vicarious life after the manner of Vampires. How dreaded they were is explained in our Appendices on Egyptian Magic and "Chinese Spirits" (*Secret Doctrine*). They were exorcised by Egyptian priests as the evil spirit is exorcised by the Roman Catholic cure; or again the Chinese *houen*, identical with the *Khou* and the "Elementary," as also with the *lares* or *larvæ*—a word derived from the former by *Festus*, the grammarian; who explains that they were "the shadows of the dead *who gave no rest in the house they were in* either to the Masters or the servants." These creatures when evoked during theurgic, and especially *necromantic* rites, were regarded, and are so regarded still, in China—as neither the

¹¹ Placing these parallel with the division in esoteric teaching we see that (1) *Osiris* is *Atma*; (2) *Sa* is *Buddhi*; (3) *Akh* is *Manas*; (4) *Khou* is *Kama-rupa*, the seat of terrestrial desires; (5) *Khaba* is *Lingha Sarira*; (6) *Kha* is *Pranatma* (vital principle); (7) *Sah* is mummy or body.

Spirit, Soul nor anything belonging to the deceased personality they represented, but simply, as his reflection—*simulacrum*.

"The human soul," says Apuleius, "is an *immortal God*" (Budhi) which nevertheless has his beginning. When death rides it (the Soul), from its earthly corporeal organism, it is called *lemure*. There are among the latter not a few which are beneficent, and which become the gods or demons of the family, *i.e.*, its domestic gods; in which case they are called *lares*. But they are vilified and spoken of as *larvæ* when sentenced by fate to wander about, they spread around them evil and plagues. (*Inane terculamentum, ceterum noxium malis*); or if their real nature is doubtful they are referred to as simply *manes* (Apuleius, see—*Du Dieu de Socrate*, pp. 143-145 Edit. Niz). Listen to Yamblichus, Proclus, Porphyry, Psellus, and to dozens of other writers on these mystic subjects.

The Magi of Chaldea believed and taught that the *celestial or divine soul* would participate in the bliss of eternal light, while the animal or *sensuous soul* would, if good, rapidly dissolve, and if wicked, go on wandering about in the Earth's sphere. In this case, "it (the soul) assumes at times the forms of various human phantoms and even those of animals." The same was said of the *Eidolon* of the Greeks, and of their *Nepesh* by the Rabbins. (See *Sciences Occultes*, Count de Resie. V. 11.) All the *Illuminati* of the middle ages tell us of our *astral Soul*, the reflection of the dead or his *spectre*. At *Natal death* (birth) the pure spirit remains attached to the *intermediate* and *luminous body* but as soon as its lower form (the physical body) is dead, the former ascends heavenward, and the latter descends into the nether worlds, or the *Kama loka*.

Homer shows us the body of Patroclus—the true image of the terrestrial body lying killed by Hector—rising in its spiritual form, and Lucretius shows old Ennius representing Homer himself, shedding bitter tears, amidst the *shadows and the human simulachres* on the shores of Acherusia "where live neither our bodies nor our souls," but only our images.

"...Esse Acherusia templa,
...Quo neque permanent animæ, neque corpora nostra,
Sed quedam simulacra....."

Virgil called it *imago* "image" and in the *Odyssey* (I. XI) the author refers to it as the type, the model, and at the same time the copy of the body; since Telemachus will not recognize Ulysses and seeks to drive him off by saying—"No thou art not my father; thou

art a demon,—trying to seduce me!” (*Odys. I. XVI. v 194*) “Latins do not lack significant proper names to designate the varieties of their demons; and thus they called them in turn, *lares*, *lemures*, *genii* and *manes*.” Cicero, in translating Plato’s *Timæus*, translates the word *daimones* by *leres*; and Festus the grammarian, explains that the inferior or lower gods were the *souls* of *men*, making a difference between the two as Homer did, and between *anima bruta* and *anima divina* (animal and divine souls). Plutarch (in *Proble. Rom.*) makes the *lares* preside and inhabit the (haunted) houses, and calls them cruel, exacting, inquisitive, etc., etc. Festus thinks that there are good and bad ones among the *lares*. For he calls them at one time *præstites* as they gave occasionally and watched over things carefully (*direct apports*), and at another—*hostileos*.¹² “However it may be,” says in his queer old French, Leloyer, “they are no better than our devils, who, if they do appear helping sometimes men, and presenting them with property, it is only to hurt them the better and the more later on. *Lemures* are also devils and *larvæ* for they appear at night in various human and animal forms, but still more frequently with features that *THEY borrow from dead men*. (*Livre des Spectres. V. IV, p. 15 and 16.*)

After this little honour rendered to his Christian preconceptions, that see Satan everywhere, Leloyer speaks like an Occultist, and a very erudite one too.

“It is quite certain that the *genii* and none other had mission to watch over every newly born man, and that they were called *genii*, as says Censorius, because they had in their charge our race, and not only they *presided* over every mortal being but over whole generations and tribes, being the *genii of the people*.”

The idea of guardian angels of men, races, localities, cities, and nations, was taken by the Roman Catholics from the pre-Christian occultists and pagans. Symmachus (Epistol. I. X) writes: “As souls are given to those who are born, so *genii* are distributed to the nations. Every city had its protecting genius, to whom the people sacrificed.” There is more than one inscription found that reads: *Genio civitates*—“to the genius of the city.”

Only the ancient profane, never seemed sure any more than the modern whether an apparition was the *eidolon* of a relative or the genius of the locality. Enneus while celebrating the anniversary of the name of his father Anchises, seeing a serpent crawling on his

12 Because they drove the enemies away.

tomb knew not whether that was the *genius* of his father or the *genius* of the place (Virgil). "The *manes*"¹³ were numbered and divided between good and bad; those that were *sinister*, and that Virgil calls *numina larva*, were appeased by sacrifices that they should commit no mischief, such as sending bad dreams to those who despised them, etc.

Tibullus shows by his line:

Ne tibi neglecti mittant insomnia manes. (Eleg., 1, II.)

"Pagans thought that the *lower Souls* were transformed after death into *diabolical aerial spirits*." (Leloyer, p. 22.)

The term *Eteroprosopos* when divided into its several compound words will yield a whole sentence, "an other than I under the features of my person."

It is to this terrestrial principle, the *eidolon*, the *larva*, the *bhoot*—call it by whatever name—that reincarnation was refused in *Isis*.¹⁴

The doctrines of Theosophy are simply the faithful echoes of Antiquity. Man is a *Unity* only at his origin and at his end. All the Spirits, all the Souls, gods and demons emanate from and have for their root-principle the SOUL OF THE UNIVERSE—says Porphyry (*De Sacrifice*). Not a philosopher of any notoriety who did not believe (1) in reincarnation (metempsychosis), (2) in the plurality of principles in man, or that man had *two* Souls of separate and quite different natures; one perishable, the *Astral Soul*, the other incorruptible and immortal; and (3) that the former was not the man whom it represented—"neither his spirit nor his body, but his *reflection* at best." This was taught by Brahmins, Buddhists, Hebrews, Greeks, Egyptians and Chaldeans; by the post-diluvian heirs of the prediluvian Wisdom, by Pythagoras and Socrates, Clemens Alexandrinus, Synesius, and Origen, the oldest Greek poets as much as the Gnostics, whom Gibbon shows as the most refined, learned and enlightened men of all ages (See "Decline and Fall," etc.). But the rabble was the same in every age: superstitious, self-opinionated, materializing every most spiritual and noble idealistic conception and dragging it down to its own low level, and—ever adverse to philosophy.

But all this does not interfere with that fact, that our "fifth Race"

¹³ From *manus*—"good," an *antiphrasis*, as Festus explains.

¹⁴ Page 12, Vol. I. of *Isis Unveiled*, belief in reincarnation is asserted from the very beginning, as forming part and parcel of universal beliefs. "Metempsychosis" (or transmigration of souls) and reincarnation being after all the same thing.

man, analyzed esoterically as a septenary creature, was ever *exoterically* recognized as mundane, sub-mundane, terrestrial and supra mundane, Ovid graphically describing him as—

Bis duo sunt hominis; *manes. caro, spiritus, umbra*
Quatuor ista loca bis duo suscipiunt.
Terra tegit carnem, tumulum circumvolat umbra,
Orcus habet manes, spiritus extra petit.

Ostende, Oct., 1886.

THE UNIVERSE IN A NUT-SHELL

THE article on dreams alluded to in the following letter is reprinted with the desired explanatory notes for the information of our readers :—

TO THE EDITOR.

The accompanying extract is from an article in a recent issue of Chamber's *Journal*. I hope you will reprint the same and kindly give full explanations upon the following subjects :—

- (1) Are dreams always real? If so, what produces them; if not real, yet may they not have in themselves some deep significance?
- (2) Tell us something about our antenatal state of existence and the transmigration of soul?
- (3) Give us anything that is worth knowing about Psychology as suggested by this article?

Your most fraternally and obediently,

JEHANGIR CURSETJI TARACHAND, F.T.S.

Bombay, November 10, 1881

Editor's Answer.

To put our correspondent's request more exactly, he desires the *Theosophist* to call into the limits of a column or two the facts embraced within the whole range of all the sublunar mysteries with "full explanations." These would embrace—

- (1) The complete philosophy of dreams, as deduced from their physiological, biological, psychological and occult aspects.
- (2) The Buddhist *Jatakas* (re-births and migrations of our Lord Sakya-Muni) with a philosophical essay upon the transmigrations of the 387,000 Buddhas who "turned the wheel of faith," during the successive revelations to the world of the 125,000 other Buddhas, the Saints, who can "overlook and unravel the thousand-fold knotted threads of the moral chain of causation," throwing in a treatise upon the *Nidhanas*, the chain of twelve causes with a complete list of their two millions of results, and copious appendices by some Arahats, "who have attained the stream which floats into Nirvana."
- (3) The compounded reveries of the world-famous psychologists; from the Egyptian Hermes, and his *Book of the Dead*; Plato's definition of the Soul, in *Timæus*; and so on, down to the *Drawing-Room Nocturnal Chats with a Disembodied Soul*, by Rev. Adram-elech Romeo Tiberius Toughskin from Cincinnati.

Such is the modest task proposed. Suppose we first give the article which has provoked so great a thirst for philosophical information, and then try to do what we can. It is a curious case—if not altogether a literary fiction:—

DREAM-LAND AND SOMNAMBULISM.

“The writer of this article has a brother-in-law who has felt some of his dreams to be of a remarkable and significant character; and his experience shows that there is a strange and inexplicable connexion between such dreams and the state of somnambulism. Before giving in detail some instances of somnambulism as exhibited by him and also by his daughter, I will give an account of one of his dreams, which has been four times repeated in its striking and salient point at uncertain periods, during the past thirty years. He was in his active youth a practical agriculturist, but now lives retired. All his life he has been spare of flesh, active, cheerful, very companionable, and not in any sense what is called a bookworm. His dream was as follows: He found himself alone, standing in front of a monument of very solid masonry, looking vacantly at the north side of it, when to his astonishment, the middle stones on the level of his sight gradually opened and slid down one on another, until an opening was made large enough to uphold a man. All of a sudden, a little man, dressed in black, with a large bald head, appeared inside the opening, seemingly fixed there by reason of his feet and legs being buried in the masonry. The expression of his face was mild and intelligent. They looked at each other for what seemed a long time without either of them attempting to speak, and all the while my brother’s astonishment increased. At length, as the dreamer expressed himself, ‘The little man in black with the bald head and serene countenance’ said: ‘Don’t you know me? I am the man whom you murdered in an *ante-natal state of existence*; and I am waiting until you come, and shall wait without sleeping. There is no evidence of the foul deed in your state of human existence, so you need not trouble yourself in your mortal life—shut me again in darkness.’

“The dreamer began, as he thought, to put the stones in their original position, remarking as he expressed himself—to the little man:—‘This is all a dream of yours, for there is no *ante-natal state of existence*.’ The little man who seemed to grow less and less, said: ‘Cover me over and begone.’ At this the dreamer awoke.

“Years passed away, and the dream was forgotten in the common

acceptation of the term, when behold! without any previous thought of the matter, he dreamed that he was standing in the sunshine, facing an ancient garden-wall that belonged to a large unoccupied mansion, when the stones in front of it began to fall out with a gently sliding motion, and soon revealed the self-same mysterious person, and everything pertaining to him, including his verbal utterances as on the first occasion, though an uncertain number of years had passed. The same identical dream has since occurred twice at irregular periods; but there was no change in the facial appearance of the *little man in black*."

Editor's Note.—We do not feel competent to pronounce upon the merits or demerits of this particular dream. The interpretation of it may be safely left with the Daniels of physiology who, like W. A. Hammond, M.D., of New York, explain dreams and somnambulism as due to *an exalted condition of the spinal cord*. It may have been a meaningless, chance-dream, brought about by a concatenation of thoughts which occupy mechanically the mind during sleep—

That dim twilight of the mind,
When Reason's beam, half hid behind
The clouds of sense, obscurely gilds
Each Shadowy shape that fancy builds.

—when our mental operations go on independently of our conscious volition.

Our physical senses are the agents by means of which the astral spirit or "conscious something" within, is brought by contact with the external world to a knowledge of actual existence; while the spiritual senses of the astral man are the media, the telegraphic wires by means of which he communicates with his higher principles, and obtains therefrom the faculties of clear perception of, and vision into, the realms of the invisible world.¹ The Buddhist philosopher holds that by the practice of the *dhyanas* one may reach "the enlightened condition of mind which exhibits itself by *immediate recognition of sacred truth, so that on opening the Scriptures* (or any books whatsoever?) *their true meaning at once flashes into the heart.*" [Beal's *Catena*, &c., p. 255.] If the first time, however, the above dream was meaningless, the three following times it may have recurred by the suddenly awakening of that portion of the brain to which it was due—as in dreaming, or in somnambulism, the brain

¹ See *Editor's Note*, on the letter that follows this one "Are Dreams but Idle Visions?"

is asleep only in parts, and called into action through the agency of the external senses, owing to some peculiar cause: a word pronounced, a thought, or picture lingering dormant in one of the cells of memory, and awakened by a sudden noise, the fall of a stone, suggesting instantaneously to this half-dreamy fancy of the sleeper walls of masonry, and so on. When one is suddenly startled in his sleep without becoming fully awake, he does not begin and terminate his dream with the simple noise which partially awoke him, but often experiences in his dream, a long train of events concentrated within the brief space of time the sound occupies, and to be attributed solely to that sound. Generally dreams are induced by the waking associations which precede them. Some of them produce such an impression that the slightest idea in the direction of any subject associated with a particular dream may bring its recurrence years after. Tartinia, the famous Italian violinist, composed his "Devil's Sonata" under the inspiration of a dream. During his sleep he thought the Devil appeared to him and challenged him to a trial of skill upon his own private violin, brought by him from the infernal regions, which challenge Tartinia accepted. When he awoke, the melody of the "Devil's Sonata" was so vividly impressed upon his mind that he there and then noted it down; but when arriving towards the *finale* all further recollection of it was suddenly obliterated, and he lay aside the incomplete piece of music. Two years later, he dreamt the very same thing and tried in his dream to make himself recollect the *finale* upon awakening. The dream was repeated owing to a blind street-musician fiddling on his instrument under the artist's window. Coleridge composed in a like manner his poem "Kublai Khan," in a dream, which, on awakening, he found so vividly impressed upon his mind that he wrote down the famous lines which are still preserved. The dream was due to the poet falling asleep in his chair while reading in Purcha's "Pilgrimage" the following words: "Here, the Khan Kublai commanded a palace to be built . . . enclosed within a wall."

The popular belief that among the vast number of meaningless dreams there are some in which presages are frequently given of coming events is shared by many well-informed persons, but not at all by science. Yet there are numberless instances of well-attested dreams which were verified by subsequent events, and which, therefore, may be termed prophetic. The Greek and Latin classics teem with records of remarkable dreams, some of which have become

historical. Faith in the spiritual nature of dreaming was as widely disseminated among the pagan philosophers as among the Christian fathers of the church, nor is belief in soothsaying and interpretations of dreams (oneiromancy) limited to the heathen nations of Asia, since the Bible is full of them. This is what Eliphas Levi, the great modern Kabalist, says of such divinations, visions and prophetic dreams.²

“Somnambulism, premonitions and second sights are but a disposition, whether accidental or habitual, to dream, awake, or during a voluntary, self-induced, or yet natural sleep, *i.e.*, to perceive (and guess by intuition) the analogical reflections of the Astral Light. . . . The paraphernalia and instruments of divinations are simply means for (magnetic) communications between the divinator and him who consults him: they serve to fix and concentrate two wills (bent in the same direction) upon the same sign or object; the queer, complicated, moving figures helping to collect the reflections of the Astral fluid. Thus one is enabled, at times to see in the grounds of a coffee cup, or in the clouds, in the white of an egg, &c., &c , fantastic forms having their existence, but in the *translucid* (or the seer’s imagination). Vision-seeing in the water is produced by the fatigue of the dazzled optic nerve, which ends by ceding its functions to the *translucid*, and calling forth a cerebral illusion, which makes to seem as real images the simple reflections of the astral light. Thus the fittest persons for this kind of divination are those of a nervous temperament whose sight is meek [weak?] and imagination vivid, children being the best of all adapted for it. But *let no one misinterpret the nature of the function attributed by us to imagination in the art of divination.* We see through our imagination doubtless, and that is the natural aspect of the *miracle*; but *we see actual and true things*, and it is in this that lies the marvel of the natural phenomenon. We appeal for corroboration of what we say to the testimony of all the adepts . . .”

And now we give room to a second letter which relates to us a dream verified by undeniable events.

ARE DREAMS BUT IDLE VISIONS?

TO THE EDITOR OF THE THEOSOPHIST

A few months ago, one Babu Jugut Chunder Chatterjee, a Sub-

² *Rituel de la Haute Magie*, Vol. I, p. 356-7.

Deputy Collector of Morshedabad, in Bengal, was stationed *pro tem* on duty at Kandi—a sub-division of the Morshedabad District. He had left his wife and children at Berhampore, the head-quarters of the District and was staying at Kandi with Babu Soorji Coomar Basakh (Sub-Deputy Collector of the Sub-Division), at the residence of that gentleman.

Having received orders to do some work at a place some ten miles off from Kandi, in the interior, Babu Jugut Chunder made arrangements accordingly to start the next day. During that night he dreams, seeing his wife attacked with cholera, at Berhampore, and suffering intensely. This troubles his mind. He relates the dream to Babu Soorji Coomar in the morning, and both treating the subject as a meaningless dream, proceed without giving it another thought to their respective business.

After breakfast Babu Jugut Chunder retires to take before starting a short rest. In his sleep he dreams the same dream. He sees his wife suffering from the dire disease acutely, witnesses the same scene, and awakes with a start. He now becomes anxious, and arising, relates again dream No. 2, to Babu Soorji, who knows not what to say. It is then decided, that as Babu Jugut Chunder has to start for the place he is ordered to, his friend, Babu Soorji Coomar will forward to him without delay any letters or news he may receive to his address from Berhampore, and having made special arrangements for this purpose, Babu Jugut Chunder departs.

Hardly a few hours after he had left, arrives a messenger from Berhampore with a letter for Babu Jugut. His friend remembering the mood in which he had left Kandi and fearing bad news, opens the letter and finds it a corroboration of the twice-repeated dream. Babu Jugut's wife was attacked with cholera at Berhampore, on the very night her husband had dreamt of it and was still suffering from it. Having received the news sent on with a special messenger, Babu Jugut returned at once to Berhampore, where immediate assistance being given, the patient eventually recovered.

The above was narrated to me at the house of Babu Lal Cori Mukerjee, at Berhampore, and in his presence, by Babus Jugut Chunder and Soorji Coomar themselves, who had come there on a friendly visit, the story of the dream being thus corroborated by the testimony of one who had been there, to hear of it, at a time when none of them ever thought it would be realized.

The above incident may, I believe, be regarded as a fair instance

of the presence of the ever-watchful astral soul of man with a mind independent of that of his own physical brain. I would, however, feel greatly obliged by your kindly giving us an explanation of the phenomenon. Babu Lal Cori Mukerji is a subscriber to the *Theosophist* and, therefore, this is sure to meet his eye. If he remembers the dates or sees any circumstance omitted or erroneously stated herein, the writer will feel greatly obliged by his furnishing additional details and correcting, if necessary, any error, I may have made after his consulting with the party concerned.

As far as I can recollect the occurrence took place this year 1881.

NAVIN K. SARMA BANERJEE, F.T.S.

Editor's Note.—"Dreams are interludes which fancy makes," Dryden tells us; perhaps to show that even a poet will make occasionally his muse subservient to sciolistic prejudice.

The instance as above given is one of a series of what may be regarded as exceptional cases in dreamlife, the generality of dreams, being indeed, but "interludes which fancy makes." And, it is the policy of materialistic, matter-of-fact science to superbly ignore such exceptions, on the ground, perchance, that the exception confirms the rule,—we rather think, to avoid the embarrassing task of explaining such exceptions. Indeed, if one single instance stubbornly refuses classification with "strange coincidences"—so much in favor with sceptics—then, prophetic, or verified dreams would demand an entire remodelling of physiology. As in regard to phrenology, the recognition and acceptance by science of prophetic dreams—(hence the recognition of the claims of Theosophy and Spiritualism)—would, it is contended, "carry with it a new educational, social, political, and theological science." Result: Science will never recognise either dreams, spiritualism, or occultism.

Human nature is an abyss, which physiology and human science in general, has sounded less than some who have never heard the word physiology pronounced. Never are the high censors of the Royal Society more perplexed than when brought face to face with that insolvable mystery—man's inner nature. The key to it is—man's dual being. It is that key that they refuse to use, well aware that if once the door of the adytum be flung open, they will be forced to drop one by one their cherished theories and final conclusions—more than once proved to have been no better than hobbies, false as everything built upon, and starting from false or incomplete

premises. If we must remain satisfied with the half explanations of physiology as regards meaningless dreams, *how account, in such case* for the numerous facts of verified dreams? To say that man is a dual being; that in man—to use the words of Paul—“There is a natural body, and there is a spiritual body”—and that, therefore, he must, of necessity, have a double set of senses—is tantamount in the opinion of the educated sceptic, to uttering an unpardonable, most unscientific fallacy. Yet it has to be uttered—science notwithstanding.

Man is undeniably endowed with a double set; with natural or physical senses—these to be safely left to physiology to deal with; and, with sub-natural or spiritual senses belonging entirely to the province of psychological science. The Latin word “sub,” let it be well understood, is used here in a sense diametrically opposite to that given to it—in chemistry, for instance. In our case it is not a preposition, but a prefix as in “sub-tonic” or “sub-bass” in music. Indeed, as the aggregate sound of nature is shown to be a single definite tone, a keynote vibrating from and through eternity; having an undeniable existence *per se* yet possessing an appreciable pitch but for “the acutely fine ear”³—so the definite harmony or disharmony of man’s external nature is seen by the observant to depend wholly on the character of the keynote struck for the *outer* by *inner* man. It is the spiritual EGO or SELF that serves as the fundamental base, determining the tone of the whole life of man—that most capricious, uncertain and variable of all instruments, and which more than any other needs constant tuning; it is its voice alone, which like the sub-bass of an organ underlies the melody of his whole life—whether its tones are sweet or harsh, harmonious or wild, *legato* or *pizzicato*.

Therefore, we say, man, in addition to the physical, has also a spiritual brain. If the former is wholly dependent for the degree of its receptivity on its own physical structure and development, it is, on the other hand, entirely subordinate to the latter, inasmuch as it is the spiritual Ego alone, and accordingly as it leans more towards its two highest principles,⁴ or towards its physical shell that can impress more or less vividly the outer brain with the perception of things purely spiritual or immaterial. Hence it depends on the

3 This tone is held by the specialists to be the middle F of the paino.—Ed, *Theosophist*.

4 The sixth principle, or spiritual soul, and the seventh—its purely spiritual principle, the “Spirit” or *Parabrahm*, the emanation from the unconscious ABSOLUTE (See “Fragments of Occult Truth,” October number *Theosophist*, 1881).

acuteness of the mental feelings of the inner Ego, on the degree of spirituality of its faculties, to transfer the impression of the scenes its semi-spiritual brain perceives, the words it hears and what it feels, to the sleeping physical brain of the outer man. The stronger the spirituality of the faculties of the latter, the easier it will be for the Ego to awake the sleeping hemispheres, arouse into activity the sensory ganglia and the cerebellum, and to impress the former—always in full inactivity and rest during the deep sleep of man with the vivid picture of the subject so transferred. In a sensual, un-spiritual man, in one, whose mode of life and animal proclivities and passions have entirely disconnected his fifth principle or animal, astral Ego from its higher “Spiritual Soul”; as also in him whose hard, physical labour has so worn out the material body as to render him temporarily insensible to the voice and touch of his Astral Soul—during sleep the brains of both these men remain in a complete state of anæmia or full inactivity. Such persons rarely, if ever, will have any dreams at all, least of all “visions that come to pass.” In the former, as the waking time approaches, and his sleep becomes lighter, the mental changes beginning to take place, they will constitute dreams in which intelligence will play no part; his half-awakened brain suggesting but pictures which are only the hazy grotesque reproduction of his wild habits in life; while in the latter—unless strongly preoccupied with some exceptional thought—his ever present instinct of active habits will not permit him to remain in that state of semi-sleep during which consciousness beginning to return we see dreams of various kinds, but will arouse him, at once, and without any interlude to full wakefulness. On the other hand, the more spiritual a man, the more active his fancy, and the greater probability of his receiving in vision the correct impressions conveyed to him by his all-seeing, his ever-wakeful Ego. The spiritual senses of the latter, unimpeded as they are by the interference of the physical senses, are in direct intimacy with his highest spiritual principle; and the latter though *per se* quasi-unconscious part of the utterly unconscious, because utterly *immaterial* Absolute⁵—yet having in itself inherent capabilities of Omniscience, Omnipresence

5 To this teaching every kind of exception will be taken by the Theists and various objections raised by the Spiritualists. It is evident that we cannot be expected to give within the narrow limits of a short article a full explanation of this highly abstruse and esoteric doctrine. To say that the ABSOLUTE CONSCIOUSNESS is UNCONSCIOUS of its consciousness, hence to the limited intellect of man must be “ABSOLUTE UNCONSCIOUSNESS,” seems like speaking of a square triangle. We hope to develop the proposition more fully in one of the forthcoming numbers of “Fragments of Occult Truth” of which we may

and Omnipotence which as soon as the pure essence comes in contact with pure sublimated and (to us) imponderable matter—imparts these attributes in a degree to the as pure Astral *Ego*. Hence highly spiritual persons, will see visions and dreams during sleep and even in their hours of wakefulness: these are the sensitives, the natural-born seers, now loosely termed “spiritual mediums,” there being no distinction made between a subjective seer, a *neurypnological* subject, and even an adept—one who has made himself independent of his physiological idiosyncracies and has entirely subjected the outer to the *inner* man. Those less spiritually endowed, will see such dreams but at rare intervals, the accuracy of the latter depending on the intensity of their feeling in regard to the perceived object.

Had Babu Jugut Chunder’s case been more seriously gone into, we would have learned that for one or several reasons, either he or his wife was intensely attached to the other; or that the question of her life or death was of the greatest importance to either one or both of them. “One soul sends a message to another soul”—is an old saying. Hence, premonitions, dreams, and visions. At all events, and in this dream at least, there were no “disembodied” spirits at work, the warning being solely due to either one or the other, or both of the two living and incarnated *Egos*.

Thus, in this question of verified dreams, as in so many others, Science stands before an unsolved problem, the insolvable nature of which has been created by her own materialistic stubbornness, and her time-cherished routine-policy. For, either man is a dual being, with an inner *Ego*⁶ in him, this *Ego* “the real” man, distinct from, and independent of the outer man proportionally to the prevalence or weakness of the material body; an *Ego* the scope of whose senses stretches far beyond the limit granted to the physical senses of man; an *Ego* which survives the decay of its external covering—at least

publish a series. We will then prove, perhaps, to the satisfaction of the non-prejudiced that the *Absolute*, or the *Unconditioned*, and (especially) the unrelated is a mere fanciful abstraction, a fiction, unless we view it from the standpoint and in the light of the more educated pantheist. To do so, we will have to regard the “*Absolute*” merely as the aggregate of all intelligences, the totality of all existences, incapable of manifesting itself but through the interrelationship of its parts, as *It* is absolutely incognizable and non-existent outside its phenomena and depends entirely on its ever-correlating Forces, dependent in their turn on the *ONE Great Law*.—Ed.

6 Whether with one solitary *Ego*, or Soul, as the Spiritualists affirm, or with several—i.e., composed of seven principles, as Eastern esoteric[ism] teaches, is not the question at issue for the present. Let us first prove by bringing our joint experience to bear, that there is in man something beyond Buchner’s Force and Matter.—Ed.

for a time, even when an evil course of life has made him fail to achieve a perfect union with its spiritual higher Self, *i.e.*, to blend its *individuality* with it, (the *personality* gradually fading out in each case); or—the testimony of millions of men embracing several thousands of years; the evidence furnished in our own century by hundreds of the most educated men—often by the greatest lights of science—all this evidence, we say, goes to naught. With the exception of a handful of scientific authorities, surrounded by an eager crowd of sceptics and sciolists, who having never seen anything, claim, therefore, the right of denying everything—the world stands condemned as a gigantic Lunatic Asylum! It has, however, a special department in it. It is reserved for those, who, having proved the soundness of their mind, must, of necessity be regarded as IMPOSTORS and LIARS. . . .

Has then the phenomenon of dreams been so thoroughly studied by materialistic science, that she has nothing more to learn, since she speaks in such authoritative tones upon the subject? Not in the least. The phenomena of sensation and volition, of intellect and instinct, are, of course, all manifested through the channels of the nervous centers the most important of which is the brain. Of the peculiar substance through which these actions take place—a substance the two forms of which are the vesicular and the fibrous, the latter is held to be simply the propagator of the impressions sent to or from the vesicular matter. Yet while this physiological office is distinguished, or divided by Science into three kinds—the motor, sensitive and connecting—the mysterious agency of intellect remains as mysterious and as perplexing to the great physiologists as it was in the days of Hippocrates. The scientific suggestion that there may be a fourth series associated with the operations of thought has not helped towards solving the problem; it has failed to shed even the slightest ray of light on the unfathomable mystery. Nor will they ever fathom it unless our men of Science accept the hypothesis of DUAL MAN.

THEOSOPHICAL LITERATURE

ISIS UNVEILED: A Master-Key to the Mysteries of Ancient and Modern Science and Theology
By H. P. BLAVATSKY

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